

A SERMON
PREACHED BEFORE THE
Queenes Maiestie, the. 25. day
of February, by Maister
Edward Dering, in
Anno. 1569.
(.)

ex Fulviano Iohanne
Sir et Babilon apud Iohannem
nostrum, Romana velle figuram
portas perire et magna et reg
Imperba et sanctum rebellatim

To the Christian Reader.

OF all the outward benefits that God hath bestowed vpon man (welbeloued and Christian Reader) there is none more profitable vnto the Church of God, then to keepe by writing those things vttered, that are necessary, precious & godly. The voice onely heard, perisheth quickly, & though for a time it worke inwardly, yer such is mans weakenies & infirmity, that it must not onely be, by liuely voyce beaten in to his head diligently, but also by writing set before him liuely, and that continually. This Sermon therfore as it was not long listens vttered zealously, & no doubt by the purpose of God him selfe (who openeth the mouthes of his Ministers to speake without feare) so now especially for their sakes, to whom then it was spokē, it is set out to their farther vew and consideration: that thyngs amysse may be reformed, and true religion sincerely aduaunced, & against this time especially, because that a Parliament is instant & at hand: wherein (if God haue not sealed vs vp to abide more fearfull & horrible iudgements) knowen abuses shalbe remoued, and many vnprofitable strifes ended. Surely,
sure-

TO THE READER.

surely, if now it be neglected, let vs not think long to escape vnpunished. It wylbe to late the third day to intreate for mercy. Tamerla Gods vengeance, when his blacke tentes are once vp, though we come out neuer so humbly with laurel in our hands, beclad in white garments, yet wil he not be intreated, but by the selfe same syns wherby we haue offended, with the same we shalbe punished. The Israelits by murmuring and wishyng flesh, synned, and by flesh they were punished. The Leuits wife playing the whoore, by hauing her body abused, was killed. Salomon the wyse, greatly in Gods fauour at the beginning, sinned through Idols, & therfore was ouercom of Ieroboam an Idolatrer. Nadab and Abihu offeryng straunge fire vnto the Lord, wer both of fire consumed. Banah & Rechab killing Isboseth, wer killed them selues. Abimilech killing his brethiren, was killed him self of a woman. Adonibezek, cutting of the thumbes of the hands & feete of .70. kings, was taken him self & vsed after that maner. Ahab the king of Israel, despising truth & folowing lyes, was iustly plauged of God, when he sent forth a lying spirit to deceiue all his Prophets. Terrible is that threatning of Exechiel, when he sayth that

A.ij.

God

Nu. 11. 20

Iudi. 19. 2

1. Reg. 11

Leuit. 10.

1. Samu. 2

Iudicu. 9

Iudicu. 1.

1. Regu. 2

TO THE READER.

Ezech, 14

Ez, 20, 39

God wyll seduce both Prophet and people, that they both may perish in lyes, which haue refused to follow him in truth. As for you O house of Israel (saith the Lord) go you and serue euery one his Idol, seying that you wil not obay me - VVhat should I rehearse any more examples? the scriptures are full, and they ar wrytten for our learning, vpon whom the endes of the world are come, that we should take hede and beware, least we offend & perish as thei did: for if we be equal with the in sin & disobedience, it may safely be pronouced that we shal fele the same punishments. Happy therfore is that Prince & Country that heareth Gods Ministers with full purpose of obedience, & happy ar those Ministers that in the power and strength of Gods spirit, and in assurance of their calling, teach all men their duties without blaūching and flattery, whatsoeuer countenaunce they beare vpon this stage of short continuance, whether they be Princes or inferiours. For herein appeareth Gods loue towards them, in awaking them out of the vanishing dreames of their lothsome pleasures, to the performance of his worke, which he wyll not haue so neglected, that they shal prefer any worldly thing whatsoeuer before it. Now therfore
Gods

TO THE READER.

Gods Church so lōg time neglected, we trust
shalbe regarded, & the good cōsels of the
Lord, brought by his Messengers & seruāts,
obeyed. It is not vnknown what blind and
ignorant ministers ar in the church, what cō-
tempt creepeth vpon it dayly: what diuision
hath rysen in the same for the Popes trap-
pings, the tayl of Antichrist, & the outward
markes of the Romish beast: what hurt the
quarel of thē hath done to many: what dis-
credite it hath brought to a nūber: what sor-
row to all the godly: vwhat ioy to the wy-
cked. Now if they vvyl not amend it, but yet
through worldly pollicy retain it, respecting
the strength of flesh and bloud, let thē think
that this neglect of Gods spirit speaking in
his Prophets, vvith such open contempt in
denying to follow the known truth, canot
but prouoke Gods heauy & hot vengeance
spedely to be poured out vpo vs. The Sun,
Moone, and stars haue already at hys com-
maūdemēt frō heauen threatned vs. Blou-
dye cloudes haue appeared to terrifye vs:
Straunge Monsters, earthquakes, vnnatural
swelling of flouds & waters, and to conclude
vnwonted mouings of the earth haue bene
fearful vnto vs: If these vvil not serue, more
vehement sicknesses, famine and hunger, ci-
uill

TO THE READER.

mil wars & bloudshed, vwith the taking away
of our soueraigne (which God forbid, & ra-
ther blesse vwith true godlynes & long lyfe
to raigne ouer vs) in the measure of our sins
vvyll God poure out vpon vs, and so we shal
perish in his iustice vtterly, that in mercy
refused to embrace his truth obediently.

Therefore from the highest to the lowest
let vs returne to the Lord spedely and vn-
fainedly: so shal Gods Church be reformed,
our Ministry amended, the seruice of God
by the infallible rule of hys truth directed.
The Hireling, timeseruer, and wolfe remo-
ued, the godly and true Minister wel proui-
ded for and defended, & all straunge wor-
ships, straunge garmentes bestayned with
popish filthines, and monumentes that can
represent nothing to our eyes but execrable
Idolatrie, be quite abandoned. VVhich

God in his great mercye bring to
passe for his Sonne Chri-
stes sake. Amen.

(.)

Farewell gentle Reader,
and vse thys Sermon to
thy comfort. I. F.

A SERMON PREACHED BEFORE THE

Queenes Maiestie, the . 25. daye
of February, by M^{ay}ster
Edward Deryng.

1569.

Q Lord open thou my lpps, & my mouth
shall shew forth thy prayse.

PSALME. 78. 70.

He chose Dauid his Seruaunt also, and
tooke him from the shepfoldes, euen
from behinde the Ewes great with yong
tooke he him. To feede his people in
Iacob, and hys inheritaunce in Israel.
So he fed them according to the sim-
plicitie of hys hart, and guided them
by the discretion of his handes.

The Prophet declareth in this Psalm,
how God of his iustice, for the great sinne
of Ephraim, tooke from that tribe both
the Tabernacle and the Scepter, and
gaue them to the tribe of Iuda: whom then ac-
cording to his mercye he had purposed to blesse wth
all perfect happines. In which we learne not to
abuse Gods mercies, least they be taken away fro
vs, as from the tribe of Ephraim they wer. And
th^e what helpeth it vs that in times past we haue
ben happy? And least this shuld happen also vnto
t^e tribe of Iuda, to fal fro Gods mercies, into his
displea-

A Sermon preached

displeasure: the Prophet in this place stirreth the
 vp to thankfulness, & they may be found worthy to
 haue continued toward them so great blessings.
 And this he both by example of Dauid, in shewing
 both how mercifully God had dealt with him, and
 how obediently Dauid walked before the Lord.

And herein he bleth as it were three reasons to
 Three moue them withall: The first is of Gods great
 reasons. mercy whence he had called Dauid. The seconde
 is of Gods intent and purpose wherunto he called
 him. The third of Dauids own person how faith-
 fully and how truly he did execute that wherunto
 he was called. The first argument, or reason he
 comprehendeth in these wordes: He chose Da-
 uid his seruauant, and tooke hym from the
 shepfoldes. The second in these wordes: He
 chose him to feed hys people in Iacob & his
 inheritance in Israel. The third in these wordes.
 So he fed them according to the simplicitie
 of his hart, and guided them with the discre-
 tion of his handes. These argumentes wyll I
 speake of as God shall geue me utterance. And if
 they shall be now more effectuell to moue vs, then
 they wer then to moue the people of Israel: then
 be we profitable and happy hearers. If not, it is
 good right and reason, that as we haue bene in the
 fellowship of the same sinne and iniquitye, so we
 should be partakers of the same rewarde and pu-
 nishment: That if God shall so deale wyth vs,
 that wee loose agayne both the Tabernacle and
 Scepter, as they haue done before vs, we can say
 no other but the Lord is righteous, and beholds
 we haue eaten the fruite of our own labours. Let
 vs therefore consider of these arguments, and stir
 vp

before the Queenes Maiesty.

bp as we may the gift of God that is in vs, that at length we may learne by them moze holy obedience.

The first argument is the good consideration of Gods mercies whence he called Dauid. which argument alone is so effectual and strong to stirre vs vp to the obedience of our calling, that it is able enough to raise vs againe, though we were neuer so deepe sooken in rebellion. A sure prooffe of the efficacie of it may be vnto vs the oft & continual vse of it in the sacred scriptures. For seeing that Gods spirit in his holy word, doth so oft apply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate and wilfull sinner from his obstinate purpose: Surely, except all the dewes of Gods mercies be marueilously dried vp in our barren harts, the same argument if we can well thinke of it, wil be effectual in vs to worke our regeneration in the newnes of life. When God would haue Abraham to forget his country and his fathers house, to go that long and weary iourney into the land of promise, where he and his posterity should dwell after him, he confirmed him with this saying: I am the Lord thy God which brought thee out of Ur of the Chaldeans. By this remembraunce of his former benefites he perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had not sene, but which should be fulfilled.

When God would moue the Children of Abraham, that is the children of Israel to turne againe from their great iniquities that they had so long practised in the hardnesse of their harte, hee vseth but this argument, to tell them of all the miseries that they were bozne in: Their countrey to be a

A Sermon preached

Iosu, 24. 2
 Gen, 11. 31
 Exo, 3. 10,
 Exo, 12. 37
 Esa, 43. 24
 Eze, 16. 6.
 Iosu, 23. 16

cursed country : Their fathers Idolaters : them
 selves given over to all voluptuousnes and plea-
 sure, not regarding God, nor seeking his religion.
 In which woofull estate when the Lord God dyd
 behold them, he pitied their miserie, and sayd euen
 then vnto them : you shall lyue. By which pro-
 misse their former wo vanished away : and in steed
 of nakednes, they were clothed wpyth brydred
 worke, they were couered with fine silke, decked
 with many ornaments, and had a crowne of beau-
 ty vpon their heades. Now therfore that they
 should not walke in their own wayes, nor commit
 Idolatry as other Gentils did, nor tread such be-
 nefites vnder feete : thys argument as a strong
 medicine the Prophet repeated it often, and with
 many wordes.

2. Samuel
 12. 7. 8. 9.
 1. Samuel
 15. 17. 18. 19
 1. Regum
 14. 7. 8. 9.
 1. Regum
 16. 2. 3. 4.
 Iosu, 24. 2
 1. Samuel
 10. 18.

Thus God delt oft with the kynges of Israel
 and of Iuda, when they began to fall away, and
 walke as other nations walked that were rounde
 about them. He called them back by putting them
 oft in mynde, how his mercy had bene with them,
 and from what low estate he had raysed them vp.
 Thus the Prophets of God delt often wpyth the
 people. Iosua, when he had brought them into
 the land of Chanaan, to the end they might feare
 God, and so make their dwelling sure, he made
 vnto them a long repeticion of Gods benefites,
 that by remembraunce of them their dull spirites
 might be styred by the more obediently to follow
 God. Samuel, when he was astrayde of Gods
 heauy displeasure towards the people of Israel,
 because they had asked a kyng for them : to the end
 they might turne away Gods anger from them by
 their speedy repentaunce, he told them what God
 had befoze done for them, as a ready way to make
 them beware afterward how they dyd wpyllinglye
 offend

before the Queenes Maiesty.

affend so louing a father. Steven, when he would haue perswaded those, whose iniquitye was now growen to so full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendement, he chose no other way to conuert them but this, to shewe in long exhortacion what God had done for them, & for their fathers. And this, as in the beginning it was geuen by the holy Ghost to man, as a soueraigne medicine to keepe him far from vnthankfulness: so it hath ben continued by the same spirite from time to time to stirre vs vp not to forget the Lord. Our Saviour Christ to make his Disciples sure, and that they should neuer shrink for aduersitie, he tolde them often this, that they had not chosen him, but he had chosen them. Saint Paule, when he would moue the Corinthyans for to auoide the false Apostles, and to follow Christ, hee perswaded them thus, that in times past they were Gentiles, and were willingly lead away to dumbe Idoles. And agayne to the Ephesians: You were in tymes past dead in trespasses and synnes, you walked after the Prince that ruleth in the ayre, after the spirit that now worketh in the children of disobedience: but God who is rich in mercies, through the great loue wherewith he loued vs, euen when we were dead, hath quickened vs in his sonne Christ.

This argument, dearely beloued, seeing it is so strong, let vs apply it vnto our selues, for our disease cleaueth fast vnto our bones & long continuance, & we haue neede of sharpe medicine to heale it againe. Let vs therefore vse it (I beseech you) if Gods spirite haue not forsaken vs, that we be

B.ij.

uncure=

Act. 7. 2

Ioh. 15. 1

1. Cor. 12.

Ephes. 2. 2

A Sermon preached

Ephe. 2.
11.12.

Ro. 8. 15.

Col. 2. 15.

Col. 1. 13.

Ezec. 3. 9.

incurable, no doubt we shall recover and growe to amendement. Let vs see our owne estate, and what God hath done for vs, what cloudy dayes haue gone ouer our heads, & in how fayre sunshine we be set againe, & no doubt wher synne hereafter shall alure vs as before, it wyll make vs afraid of his deceitfull bayte, & we wyll neuer be brought with the beauty of the golden cup, to drinke of the spirituall whoredomes that are within. We were in tymes past Gentles, and uncircumcised people, now Christ hath pulled downe the swaule of separation, and made vs all one, euen his Children of adoption. We were alienates from the common wealth of Israel, now we are receiued as citizens in the company of his saythfull. We were strangers from the covenants & promise, now Christ hath deliuered a new Testament, in which we also are written heires of mercy. We lyued sometime in ignorance, and had no hope, now we haue receiued knowledge, and are comforted. We were without God in the world, and could no wher lay downe the terrours of our synnes, but now we haue receiued the spirite of adoption, by which we cry Abba Father. And what should I say more? We were subiect vnto synne, hell, death, and condemnation: now Christ hath spoyled the principalities and powers, deliuered vs out of the power of darkness, translated vs into a kingdome of immortallitie & grace. Except we haue set our harts as an Adamant stone, or as the Prophet sayth, made our harts and faces lyke the flint: it is impossible but that this cogitation should moue vs, or if it do not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the scripture were not written for our instruction, yet the law of nature would condemne vs for most vnthankfull

before the Quenes Maiesty.

full men. Day and night we should beare a wytnes in our own conscience, how fearfull iudgement God hath reserved for so great iniquity. Who amongst vs could beare it, to be rewarded with vnthankfulness, where we haue well deserved? To be contemned of those, whom we rayled vp to honour? To be spoyled of those, whom before wee haue clothed? To be betrayed of those, whom we haue especially trusted? And howe then are wee blinde and vnderstande nothyng? How shall the Lord beare it at our handes, if we be vnthankfull vnto hym, if we contemne hym, rob hym of his honour, who alone hath made vs glorious, when we were cōuered with our own shame and confusion? The Lord graunt vs hys holy spirite, that we deceyue not our selues.

Ther is nothing more effectual to moue a soune to obedience, then to know he hath a louing father, Nothing maketh so trusty the bondseruaunt, as to remember hee hath a gentle Master: Nothyng maketh the subiect more faithfull vnto his Prince, then to seele by good experience hys Princes clemency. Nothing ioyneth man faster in the bonde of friendship, then to consider well what his friend hath done for him. And let nothing bynde our obedience more carefully to the woord and wyll of God, then that he hath so long continued merciful vnto vs. As sure as the Lord doth lyue, thys is his holy truth: he that cannot be moued w this, he hath not Gods holy spirite: Doore or rytych, bond or free, hys or low, noble or of low degree, Prince or subiect, all is one. The remembrance of Gods mercy must make vs all thankfull, were we neuer so mighty. Thys cogitacion must banish far from vs the pryde of a kingdome, to thinke howe God hath rayled vs from the shepfoldes. whosoeuer

A Sermon preached

can say thus : I haue bene bonde, but I am free :
 I haue bene in daunger, I am in safetie : I haue
 bene fearefull and trembling, I am carelesse : I
 haue bene full of sorrow, now my soule is at rest :
 I haue bene in misery, I am in dignitie : I haue
 bene a prisoner, I am a Princes. Beleue me, be-
 leue me, if the great and goodly Cities, which he
 builded not : if the houses full of all maner of gold,
 which he filled not : if the bynepardes and Olyue
 trees, which he planted not, did not make him for-
 get the Lord which brought him out of the land of
 Egypt, out of the house of bondage : If prosperity
 haue not made him drunken, so that he hath bani-
 shed farre from hym all sence and vnderstandyng :
 The remembraunce of this thing wyll make hym
 thankfull vnto hym that hath bene the worker.

Yea, euen you that are now a Princes of Maie-
 sty, if you haue felt any such alteracion, take heede,
 flee farre away from all vnthankfulness. If you
 haue sene the dayes, in which you haue sayde : O
 Lord I haue no friend but thee alone, now that
 prosperity hath brought vnto you a great many of
 fayre countenaunces, forget not that God, who
 was your onely Friend in trouble. If in tymes
 past you haue prayed, that you might not build vp
 on the sand, to haue your house shaken with euery
 blast of wynde : now that you haue choyce of your
 own ground, take heede I beseeche you, where you
 lay your foundation. Now that the Sterne and
 Helme is in your own hand, guyde your Shyp, so
 that the waues do not ouer run it. If you haue
 prayed in tymes past vnto God, to molify your en-
 emies hartes, and to bring their cruell practises
 to nothing : now that you your selfe are set in safe-
 ty, be not cruell vnto Gods anoynted, and do hys
 Prophetes no harine. I neede not seeke far for
 offences,

Math. 7
26.

Psalme.
105. 15.

before the Queenes Maiesty.

offences, wherat Gods people are greued, euen
round about thys Chappell I see a great many,
and God in his good time shall roote them out. If
you haue sayd sometime of your self tanquam ouis
as a Sheepe appoynted to be slayne, take heede
you heare not now of \S Prophets, tanquam in-
domita Iuuenca, as an vntamed and vnrulye
Hersser. I wyll not wyth many wordes admo-
nish your Maiesty that are wyse inough, onely I
wyll saye thys, retorne vnto your owne hart, and
search your raynes. And here I set before you
the tribunall seate of Christ, if you knowe these
thynges to be true, discharge the sayth you owe,
greue not your quiet conscience, least it begyn to
accuse you, and the burthen of it be greater, then
you shall be able to beare. If God haue defended
you mightely, as euer he dyd Dauid the Prophet:
Discharge your sayth wyth the Prophet Dauid,
and crye in spirite: Quid retribuam domino
pro omnibus quæ retribuit mihi? what shal
I geue vnto the Lord for all those benefites that
he bestowed vpon me?

Psalme.
44.22.

Jeremy.
31.18.

Psalme.
116.12.

And thus much, as God hath geuen me utte-
raunce, I haue noted vnto you out of the first part
of this scripture, how that God dyd chuse Dauid
from the sheepfold. The Lord geue you grace to
confesse his goodnes, and shewe your selues more
thankfull for all hys benefites. One other thyng
we may note here, that all that we haue of God, it
is of his free mercy, it is not of our deservyng, euen
as he gaue both the Tabernacle and the Scepter
vnto the tribe of Iuda, because he loued it. So
God gaue vnto hys people a lande that flowed
with milke and hoony, but he gaue it not for their
righteousnes, for they were a froward people, but
because

Iosu. 5. 6

A Sermon preached

Deut. 1. 8
Genesis,
49. 8.

1. Corin.
1. 27. and
28. 29.

This hee
doth to
beate
downe
mans
pyrde.

Lament.
3. 22.

because he loved them. So God delt favourably with Sion, that is with the Chyldren of Israel, not because of their obedience, for they were a rebellious nacion: but because hee remembred hys othe which he sware vnto their forefathers. So God fulfilled the prophecy of Jacob, and he blessed Judah, but he fulfilled it in Dauid, whom he tooke from the sheepsfoldes. So Christ made his kingdome everlasting in the house of Jacob, but he layde first the foundation of it. And now he hath builded it by nether by the wylsdom of the wyse, nor by the vnderstanding of the prudent, but to testify vnto vs hys free grace and mercy. He hath chosen the foolish thinges of this worlde, to confound the wyse, and the weake thinges of thys worlde to confound the mighty: and byle thynges of the worlde which ar despised, to bring to nought the thinges that ar esteemed & had in reputacion, for this cause alone (as the scripture witnesseth) that no flesh should reioyce in hys ptesence.

But what nede we so far to seeke for examples? Let vs behold our selues how plentifully at thys day are Gods mercyes and benefites poured out vpon vs, both vpon our Queene, and vpon her people. How myghtelye doth he defend vs in so many dangers? How spt we here in safety, when all the worlde is on an vpyre? And is this thinke you, of our deseruing, or rather of Gods mercye? Now surely, surely, we were verye blinde, if we would not al confesse with the Prophet Ieremy, that it is Gods mercye that we be not consumed. So much disobedience both in Prince and Subject, so lyttle care of deuty, so deepe forgetfulnes of God: what doth it els deserue, but heauy iudgement? what can it testifie els, but that all these blessings they are of mercy? Well, wel, the wisest way

before the Queenes Maiesty.

Way is to take heede in tyme. Let not our sinnes
separate betwene God & vs. If there be no whet
examples that we can looke vpon, yet let vs be
ware by the tribe of Ephraim, that we abuse not
Gods mercies, for feare we lose them. Because
we are now out of daunger, & ther is no peril that
is present, let vs not therfore say as proud Baby-
lon: I sit lyke a Queene and shall see no euil,
I shall be a Lady for euer, and shall see no
losse of Children. He that standeth (sayth
Daule) let him take heede he fall not. It is
no good argument that our estate is sure, because
God hath deliuered vs out of a great maner of
troubles. Nay, let vs rather feare, & be the more
circumspect. Gods arme that hath bene stretched
out for our safegarde in tymes past, is not now
drawn in that he canot again greue vs. God deli-
uered the people of Israel out of the hands of ma-
ny and greuous enemies: but yet when the people
of Israel would in no wyse amende, God coulde
raile by Salmanser to leade them away to a per-
petuall captiuitie. Nay, we haue a great maner
more fearefull examples then this. we haue fear-
full examples before our eyes, to take hede of Gods
iudgements, when we abuse hys graces. God
defended Sennacherib in the conquest of a great
many of Countries, in al which he escaped harm-
les: yet when he knew not him selfe, but blasphe-
med the God of Israel, euen before the wailes of
Ierusalem, God coulde finde hym out at home in
his own country, and in the Temple of his Idols
hys own sonnes slew him. Agamemnon ten yeres
together in mostall and bloody wars, could neuer
be hurt: yet after, at home in his own house by his
own wyfe he was kyled. Bibulus a noble Ro-

Esa. 59. 2.

Apo. 18. 7

1. Corint.
10. 12.

2. Regum
17. 6. 18. 9

2. Re. 18. 9

Esa. 37. 12
38.

Agamē-
non.
Bibulus.

A Sermon preached

**Julius
Cæsar.**

makinge many victories, and still escaped per-
tyll: yet afterward in the City of Rome, when he
should haue had the glory of all his valiant actes,
and rode through the streetes, in the myde of hys
triumphe a tyle falling from the house, stroke in
deepe into hys head that it kyled hym presently.
Julius Cæsar, in wympyng the west part of the
world in . 41 . set battayles, neuer receyued dan-
gerous stroke: yet after all hys daungers so hap-
pely escaped, at home in the Senate house, in the
myddest of hys Nobility, and in hys Parliament
robes he receyued . 24 . woundes, and all of them
deadly. Many such examples are before our eyes
to make vs beware & take heede of security, when
any daunger is past: and to take heede of forget-
fulness, whē we haue receyued mercy. The Lord
enrich vs with the graces of hys spirit, that when
we often behold from whence we haue bene deliue-
red, we may seeke diligently, and be alwaies care-
full how to be found thankfull.

**The second
argument.**

**The office
& duty of
Princes
and magi-
strates.**

The second argument which I sayde the Pro-
phet vled, to make the people thankfull, was taken
of Gods intent and purpose, to what end he chose
Dauid, and that hee sheweth in these wordes:
To feede hys people in Iacob, and hys in-
heritaunce in Israel. These wordes they are
very playne, and contayne so expresse what is the
duty of any Prince or Magistrate, that none can
be ignorant, but he that wyll not know. For this
purpose they are chosen, To feede Gods peo-
ple in Iacob, and hys inheritance in Israel.
Whether he be Prince or Emperour, Duke, Earle,
Lord, Counsellour, Magistrate, whatsoeuer. For
this purpose he is called, discharge it as well as
he wyll, He must feede Gods people in Ia-
cob.

before the Queenes Maieſty.

cob, and his inheritaunce in Iſrael. O that
God had called them for ſome other purpoſe, how
gladly would they haue executed it? If God had
called them to diſſing and carding, to ſwearing and
lying, to pryde and vanity, the mighty men of our
dayes, how buſely had they done their duty? But
alas, this is not To feede Gods people in Ia-
cob, nor hys inheritaunce in Iſrael. This is
to feede our ſelues, euen as the Oxe is lead to the
ſlaughter houſe, ſo we to feede our ſelues to euer-
laſtyng confuſion. They that haue eares to
heare, let them heare. God had choſen his ru-
lers, To feede his people in Iacob, and hys
inheritaunce in Iſrael. Theſe are the playne
and expreſſe wooordes of Gods ſpिरित, and then
ſo what outrageous ſpirit is that, or what ſurpe-
rather, that cryeth thus wyth an impudent face,
that the Prince hath not to do wyth Iacob, and
may not meddle with Iſrael? But theſe are the
ſteps that the man of ſyn ſhould treade, to ſpeake
agaynſt the Lord, and yet ſay that he can not erre.
Theſe are the lyuelye markes of Antichriſt, thus
to fight agaynſt Chriſt, & yet ſay he is hys Vicar,
Such is all the religion of Popiſtry, examine it if
you wyll euen from poynt to poynt. Where God
ſayth one thing, it ſayth ſtyll contrary, and yet cry-
eth wyth ſhame inough, there is no errour in it.
God ſayth, it is the doctrine of Devils to forbyd
marriage, and the lawfull uſe of meates: the Pope
preſumptuouſly forbiddeth both, and yet ſaith ſtyll
that he hath the holie Ghoſt. Paule the Apoſtle
ſayth: If you obſerue dayes and times, I am
afrayde that the Goſpell is preached vnto
you in va yne: The Pope ſayth, you ſhall ob-
ſerue

Mat. 11. 15

1. Timot.
4. 3.

Galat.
10. 11.

C. ij.

A Sermon preached

1. Pet. 2. 13

serue both, I can dispence wth the Apostle, and yet he saith he is Apostolical. Saint Peter saith: Be you subiect to the Prince, as to the chiefest: The Pope saith the King is not highest, but he is aboue both King and Caesar, and yet he saith stil he is the Successor of Peter. And what should I say more, it grieueth me to reckon vp all that monstrous abominations: It wou^d be make a Christian hart to bleed, to see how he hath beuetted the temple. with his paper wailes and painted fiers he made them so astrayde, that they beleue all thinges whatsoever he had spoken. But he is filthy, and let him be filthy still: we will resurue to our purpose, and learn of a princely Prophet what is a Princes duty. He must feede Jacob & Israel; & is, Kings must be nurce fathers, and Quenes must be Nurces vnto the Church of God. And to thys ende they must vse theys authority, that Gods children may learne vertue & knowledge. For to seeke onely worldlye peace and securitie, or to make vs here at ease here in this wayfaring Citie, that is rather to feede fleshy and bloud, then to feede Jacob: rather to make happy this worldlye fellowship, then to instruct Israel. The true Israelite is strong against the Lord, and cometh wth violence to clayme the kyngdome of heauen. what helpeth it in thys respect to be ryche or honozable? If I had all the riches in the world, yet could I not pay the price of my brothers soule. Or if I had neuer so much rule and authority, I am not therfore the nearer to make intercession vnto God. They are other weapons that must preuaile against Satan: and it is an other attyre that wyl be accepted for the marriage garment. If we wyl feede Jacob

Apoca.

22. 11.

Esaie.

49. 23.

Hebr.

13. 14.

Psalme.

49. 78

Eph. 6. 13

Mat. 22. 11

before the Queenes Maiesty.

Jacob and Israel, let vs leade them to the house of wisedome, and trapne them vp in the snare of God. The Lord open the Queenes Maiesties eyes, that shee maye looke to this charge, otherwise if we touch neuer so peaceably vnder her, yet when the Lord shall come to take account of her stewardship, how she hath fed her fellow seruants with the meate appointed them, then she wyll be found eating and drinkeing with symmers.

Luke. 12.
42. 46.

But because wee are so dull of hearing, that a litle teaching of our duty is not sufficient for vs, I wyll shew out of the scriptures somewhat more plainly, if ought may be playner, what is the duty of a Prince. The Prophet Esay very effectually setteth it out in the person of our Saviour Christ, saying righteousness shal be the girdle of his loynes, and faithfulness the buckle of his rapier. It is true that the Prince must defende the fatherles and widow, relieue the oppressed, and haue no respect of persons in iudgement, seeke peace vnto his people, and gyrd hym selfe with righteousness: But this is not his duty, & his greatest duty, to be carefull for religion: to mayntayne the Gospel: to teach the people knowledge, and builde his whole gouernaunce with faithfulness. For this cause king Salomon, both the mightiest and the wifest king that euer was, called hymselfe a Preacher. And king David, to testifie howe he acknowledged his duty, spake openly to his people: I wyll instruct thee, and teach thee in the way that thou shalt go; & I wyll guide thee with myne eye. This generall rule King Salomon gaue vnto other: Be diligent to know the estate of thy flocke, & take heede vnto thy Heardes, For rythes remayne

Esa. 11. 5.

Psa. 32. 8

Proverbs
27. 23. 24

A Sermon preached

remainne not alwayes, neyther the crowne
from generation, to generation. Expressly
shewing, that to encrease ryches, or to set forth the
glosy of a kingdome, that is not the greatest deuty
of a Magistrate. Thus the Prophet Hoseas,
Hos. 4. 2 crying out against the people of Israel, he recko-
neth vp this as their greatest disorder, that lying
and swearing, & ignoraunce of God was not pu-
nished amongst them.

And alas (dearely beloued) if this be the say-
ing of the Prophet, let vs looke vnto it, I dare
not but speake the truth, seying God hath called
me hether. He hath rapted me vp so hye, when I
was cast downe, that I cannot forget his bene-
fites. If this wyll not serue, I will surely speake
it more playnely, when the Lord shall open my
mouth agayne. Sure if this be the saying of the
Prophet (as it is in deede) that lying, that swear-
ing, that blinde and wyllfull ignoraunce shall be
punished, let not the Princes deceiue her selfe, the
spirite of God doth not posses her hart, if she heare
baptye, lying and blasphemous swearing, and see
the peoples ignoraunce, and yet leaue all vnpani-
shed. Looke vnto these things better, if you wyl
looke well vnto your selfe, you cannot pretend ig-
noraunce, thys is playne inough, if anye thyng be
inough. And yet least you should seeke to buselye
to be deceiued, I wyl rehearse the playne law of
the Lord. That this doctrine may be warranted
with the surer witnessse, God sayth of a King in
the. 17. of Deuteronomy: V When he shal sit
vpon the throne of his kingdome, then shal
he write him this lawe repeated in a booke,
by the Priestes of the Leuites. And it shall
be with him, and he shall reade therein all
the

Deuter.
17. 18. 19
20. &c.

before the Queenes Maieſty.

the dayes of his life: That he may learne to feare the Lord hys God, and keepe all the words of hys Law, and theſe couenants, for to do them. That his hart be not liſted vp aboue his brethren. That he turne not aſide from theſe commaundements, neyther to the right hand, nor to the leaſt. But that he may prolong his dayes in his kingdome, he and hys Sonnes in the myddelt of Iſraell.

This law I know not howe your Maieſty ſhall interpreate it, becauſe I know not your ſpirit, but of this I am ſure, it made Dauid, that he ſhould not ſuffer a wycked man in hys houſe. It made Blaſtue awaye the Sodomiters out of Iſraell, put downe the Idoles, depole hys owne mother from her dignity. It made Jeolaphat, Ezechias, Joſias, euen in the begynnyng of their reygne, to make godly and zealous reformations in religion, and neuer conſulted farther with the hye Prieſts. Nay, it made Salomon to put downe Abiathar, that was the hye Prieſt, & to place Sadoc a better in hys roome. This made many godly Emperours in the primitive Church, to call generall counſels, to reforme manye miſorders crept into the church: to depole many ambitious and proud Popes, and place better in their roome. And he that denieth thys, denyeth the Sunne to ſhine at noone daies. And as this law hath thus wrought heretofore: ſo when it lighteth in a good ſpirit, I am ſure this wyll do the lyke hereafter. It wyll mooue a godly Magiſtrate, to haue hys chiefſt care to mayntaine religion, and to ſuppreſſe ſuperſtition. And ſuch is Gods righteous iudgement, that whoſoever ſhall do the contrary, I am ſure
hys

Pſalme.

10.7.

1. Regum

15.12.13

1. Regum

22.41.

2. Re. 8.4

1. Regu.

19.4.

1. Re. 2.3

A Sermon preached

**Agamē-
non.**

his own conscience will condemne him selfe. He is the law of nature, and it maketh the most wretched Magistrate to sigh and say in his hart, in remembrance of his sinne: sure this doing it will not last alwaye, God hath appoynted me for some other purpose. This was the greatest fault that proud Agamemnon could finde in all the glory of his kingdome, *ἡ δὲ βίη 'αὖ' ὀφθαλμοῖς ἀνέρετο τοῦ βίου*: when Gods cause goeth not by right, it layeth the glory of my kingdome in the dust, it turneth upside downe all my life & happiness. Thus it happeneth woth the wicked wholemer they are: they condemne their own doing, when they seeke not to set out the glorye of God. The law of God hath thus commaunded it, the godly Kinges of Iuda and Ierusalem haue evermore practised it, the faithfull Emperours in the primitive church made it their chiefest study, the law of nature hath ingrauen it in the hart of man: and what godly Prince can now sleepe in securitye, if he haue no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This is their greatest study, to shew obedience vnto him, to feede his people, and set forth his religion.

But here I think some will easily say: If this be so as you teach it, the case is clere, & I praye in a spiritual Magistrate: It belongeth vnto him to reforme religion: He is the hyest Iudge in the church of God, to establish that by law, which the law of God hath appoynted. Now then that the Pope seeth not this: why doe not others see it, that reade and knowe the scriptures? The Emperours them selues, why haue not they seene it? How grew the Pope by to such unbrideled authority? How the Pope should come to so great au-
tority,

before the Queenes Maiesty.

thly, I know no cause but this, that it was the
wyll of God, and such was the depth of his secret
iudgements: The purple whore should make all
the Princes of the earth to drinke of the cups of
her fornications. But for the Popes seing of no
seing of his own abominacions, I knowe not his
eye sight, I cannot tell whether he doth see them,
or sees them not, but I thinke he seeth them. For
I see in all ages, howe God hath rased vp some
that haue inuayed bitterly against his intollerable
pride. If he seeth it not, his eyes are verie sicke,
and hym selfe a verier beast then euer was Nabu-
chodonosor. And the Lord be prayd, that hath
hardened his proud hart, and reuealed better know-
ledge vnto litle ones. Why other should not see it
that reade the scriptures as well as we, and are
as well learned as we. They are as they are, and
where they are it skilleth nothing vnto vs. I came
not hether to compare with learning. Who be Mes-
sieurs, and who be none. But why they do not see
as I said before, I know no cause but this, Gods
iudgements are lyke a great deepe. I am sure,
if they wold seeke hym in the simplicitie of their
hart, and call after hym in the truth, not in their
own inuencions, that then they should finde hym.
Now they seeke the lyping springs in bayne, be-
cause they seeke in the puddels that they haue dig-
ged themselves. And they seeke for the Gospell
of saluation in bayne, because they follow the doc-
trine that is but preceptes of men. But what if
many learned see it not? Is it not therfore truth,
that is so playne in the scriptures?

Let me aske againe I beseech you this question:
Why wold not Pharaos see, that Moyse & Aaron
were sent of God? They turned all his waters
into bloud: They brought vpon him Frogs that

Apoca.
17. 2. 4.

Daniel.
4. 30.

Mat. 11. 25

2. Cor. 11.

Psal. 36. 6

Iere. 2. 13.

Mat. 15. 9

Ex. 7. 20,
Exo. 8. 6.
Ex. 8. 17.

A Sermon preached

- Ex 8.24.** covered all hye lande: They plagued hym with
Exo 9.23 great swarmes of Lye and Flyes: They feared
Ex. 10. 22 him with thunders and lightning, and with great
Ex. 12. 29 tempests: They made darknes thicke & sensible
Ex. 14. 21 upon the face of the earth: They slewe the fyrst
Ex. 14. 28 borne of all that was in the land: Why knew not
 Pharaao that they were sent of God? They deu-
 ded the read sea, and went thowowe on drye lande:
 What madnes made him venter to go so desperat-
 ly after? Why woulde he not bee taught, tyll the
 water couered him, and all his host? Should the
 age that came after him reason thus agaynst Is-
 rael: If your God be the Lord of heauen & earth,
 why dyd not our Fathers knowe him? Why did
 not the Scribes and Pharises know Christ to be
Ioh. 1. 27 the Messias: They hearde John Baptist geue
 him playne testimonye. Why dyd they not beleue
 him? The same Christ fulfilled all that was spo-
 ken by the Prophets, why could they not see he
 was the Sauour of the worlde? Wee made the
Mat. 11. 5 blynde to see, the deafe to heare, the dum to speake,
 the lame to go. Wee made the sycke and diseased
Mat. 9. 4 whole. Wee raised vp the dead: He told vnto them
Io. 11. 34. euen their thoughts and cogitations. How were
 they so dull of vnderstanding, that yet they coulde
 not know him? If this maye be sufficient to re-
 proue a truth (why do not other see it,) then the
 Phariseis reason well agaynst Christ, when they
Ioh. 7. 48 said vnto the people: why do none of the Princes
 and rulers beleue in him?
 But see I beseeche you, how great is our mad-
 nes, that thus reason of other men, why they se or
Mat. 7. 3 see not. Why haue wee our selues so great leames
 in our eyes, that wee cannot see our owne estate
 and condicion? Why do we not see the shortnesse
He. 13. 14 of our lyfe, but thus lyue in the world, as though
 we

before the Queenes Maiefty.

we should lyue euer? Seeing we haue a righteous
God, that wyl be a reuenger of his owne cause, &
punish our transgressions. Why do we lyue yet
dayly more and more? Seeing our life is but a va-
poure, and all our glorie is but as the flower in the
field. Why be we so bewitched wth loue of so
great vanity? Seeing our estate shalbe before God
euermlasting, and these accompted daies come so fast
to an ende, that we shall be speedely called. Why
be we stil so careless in what sort we shal appeare?
Seeing Gods threninges are so neare vnto vs,
and the daungers that hang ouer our heades are so
many: seeing Gods iudgements are so fearful, and
his wrath burning for euer. Why are we so care-
lesse? And why is it yet true, that was spoken so
long agoe?

Heu vniunt homines tanquam mors
nulla sequatur:

Aut velut inferni fabula varia foret?

Why do we lyue as though we should neuer dye,
and as though hell shew were an old wynde fable?
Believe me, believe me, this is intollerable blind-
nes: seeing we be so bleare eyed our selues, & we ca-
not see before vs neither heauē nor hel, yet & we wil
reason agaynst Gods truth, by any mans eye sight:
whether he see or see not. If we list to marvel at
the dulnes of mannes eyes, we cannot wel maruaile
at any thing so much, as at our owne foolishnesse,
that cannot see our selues. Let vs looke at the
last to our owne estate, and as for other men, let vs
leauie them vnto the Lord, he doth know most as-
suredly who be his. They are not the wyse and
prouident of this world that he hath chosen. There
are not many Princes and noble men in the face of
his Church. If Princes and Magistrates wyl

Rom. 3. 5.

Roma.

2. 2. 3. 4.

Iam. 4. 14

Esa. 4. 6. 7

Ioh. 5. 24.

Iohn. 8. 15.

Ioh. 10. 14

1. Timo.

2. 19.

1. Cor. 1. 26

A Sermon preached

Luk. 16.1

Mat. 25.6

Lu. 12.20

2. Thess.

2.4.

He. 4.16.

Apo. 15.8

Apo. 5.2

be his rebellions, what is that to vs? If the Pope
and his hirelyngs wyl be blinde syl, yet the scrip-
ture is the scripture. The vylapthfull Steward
neuer lyueth more rorously, then when his Lord
is euen at hand to call him to his accomptes. The
foolish Virgins ar neuer faster a sleepe, then when
the Wydegrome is ready to enter into his wed-
ding chamber. The children of this world are ne-
uer buselier occupied, then the nyght before theyr
soules shall bee taken from them. The Sonnes of
perdition shall neuer be more lostye, then in these
latter dayes when he shall be reuealed. But for
these that are so blynde, let them be blynde stil: let
vs approach vnto the throne of grace with safely,
that the secretes of the Lord may be reuealed vnto
vs. As for Kings and Emperours, if you wyl
yet aske, why could they not lede, but chaunge them-
selues vnto so great slauerye: Alas poore crea-
tures, how could they see in the mydst of so great
darknes? How could they reade, when the booke
was fast sealed? Howe could they discern the
voyce, when they heard no sound, but of tinkling
cymbals? But this was the great subtiltye and
craft of Sathan, he knoweth how willingly we be
carried to worldly studies. And whether we byd
incline, thether he thrust vs headlong. We know-
eth what corruption he hath sown in our nature:
a how vnwillingly we meddle with the things of
God: and therfore it was an eafie practise for the
Pope his minister, to pull awaye heauenlye cares
from all Princes governments. They are gra-
uous vnto flesh and bloude, and suche as Kinges
loue not to meddle withall. This was one meane
why Princes did not their dute. Another was
as great as this: They heard the Pope so mag-
nified, they thought him halfe a God, when they

were

before the Quenes Maiesty.

were once perswaded the Popes pardons shoulde
be no small discharge, who would not willingly
submit him selfe wth all humilitie to receyue it?
If we may liue all our lyfe in rior, & yet after tha
tow the Popes blessing rest in the peace of the
Church: who would refuse any popish subiecti
on? Make men once dronke wth this opinion,
and they are at your commaundement to do what
you w^{ill}: Warefoore and bareleg they wil wayte
at your gate, let your foote if you will in the En
perours necke, he will refuse no vilany.

Well, now that God hath deliuered vs out of
that kyngdome of darkenesse, now we know the
Popes to be Antichrist, his prayers to be empty; his
pardons to be worse then the synne of witchcraft:
let vs looke at the last to our own butte, and trust
no more to suche a broken staffe. If God hath
made vs Princes or Magistrates, let vs fede his
people in Jacob, and his inheritance in Israel.
This is our duty, let vs harken vnto it: and that
we may do it the better, let vs inquire how it may
best be discharged. And I beseech your Maiestie
to harken, I w^{ill} speake nothyng accordyng to
man, which may easely be contented: but that
which I w^{ill} speake shall be out of the mouth of
the Lord: in obeying whereof shall consist your
safegard, and the health of your kingdome.

Especially and aboue althings looke vnto your
ministry. There is no commaundement given est
mer in the old testament: none generall in the
new: When God would specially blesse the people
of Israel, he scattered the Lewites among the other
tribes, that the Law myght bee taught in all the
coastes of Jewry: when Christ would bring into
the world the light of the Gospel, he sent forth his
Apostles to preach vnto euery creature. In the

The safe
garde of a
Prince is
true obedi
ence to
God.

Num. 3.

A Sermon preached

Ex. 25. 19

Exo. 28.

33. 34. 35.

Ex. 28. 30

Ex. 28. 36

old law God signified by many outward tokens how necessary the Priesthood was for the instruction of his people, and what Priests he required. The staves were alwaies in the rings of the Arke, the Lampe ever burning, to shew that the Priests should alwaies declare the will of God vnto his people, and offer by the sweete incence of continual prayer. On the neather end of the robe of the Ephod, were bells alway sounding, to teach that the Priest should be ever heard whersoeuer he did go, and shewe himselfe a Messenger of the Lord of hostes. In the breast plate he had Urim & Thumim, two synclipe presentations of Gods presence, to be witnesses vnto the Priest of his knowledge and righteousness. In the plate of gold vpon his forehead was engrauen in great golden letters, holynesse vnto the Lord: to testifye his brought life and conuersion. God forbad any straunges to enter in among them, except hee were circumcised in hart. And of the Children of Aaron, if any had faultered in his ministrys, he should by no repentance be receiued againe to the Priesthood. This was the care, that God had then of his Priesthood, that he might keepe in holynes all the children of Israel.

This is the care that we must haue of our Ministry, if we will haue the Gospell of Christ to grow. This care was greatest vnto the godly Rulers and Princes of Israel, to the ende they might keepe the Sanctuary undefiled. This care must be greatest in those that be Christian Magistrates, if they loue Gods glorie, and the increase of his Gospell. Thus did King Salomon in the beginning of his raigne, when he put downe Athanah, and made Sadac hys Priest. Thus dyd Josaphat, when to refoyme religion he sent forth

2 Re. 2. 25

2. Croni.

7. 78.

before the Queenes Maieſty.

Leuites into the coaſtes of Iſrael. Thus by
 Ezechias at the entrance of his kingdome, when
 this was his firſt care, how the Leuites might be
 provided for. But of all other Moſes, who had
 receiued the commaundement of God him ſelfe, he
 as appeareth did eſpeciallye ſee what was the ne-
 ceſſitye of the Miniſter. In the 33. of Deutero-
 nomie, a litle before his death, thus he maketh his
 prayer: Let thy Vrim & Thumim be with
 thy holy one, whom thou diddeſt proue in
 Maſah, and dydſt cauſe hym to ſerue at the
 waters of Meribah, who ſayd vnto his father
 & ro his mother: I haue not ſene them, nei-
 ther knoweth he hys brethren, nor yet hys
 owne children, but they obſerued thy word,
 and kept thy couenaunt. They ſhall teach
 Iacob thy iudgementes, and Iſaell thy law.
 They ſhall put incenſe before thy face, &
 burne offering vpon thy altare: Bleſſe o Lord
 his ſubſtaunce, and accept the worke of hys
 hands. Smite thorow the loynes of the that
 riſe vp againſt hym, and of them that hate
 him, that they riſe not vp againe. Marke I
 beſeeche you, both his great care how the Leuites
 might prosper, and his notable diſcribing of them,
 what manner of men they ſhall be. Firſt he pray-
 eth that true knowledge and vnderſtanding be ne-
 uer remoued from them: their affection towards
 God his Sanctuary may be ſuch, that neither fa-
 ther nor mother. wyfe nor children do keepe them
 backe from obedience to the lawe and couenaunt.
 O that our Miniſters ſwer ſuch as Moſes prayed
 for.

2.Re.18.1
 2.Croni.
 29.4.5.6
 7.&c.
 Deuter.
 33.8.9.10
 11.

A Sermon preached

187. There is no doubt God would blisse them accord-
 ing to their request, and confound their aduersa-
 ries that rise vp against them. And here also mark
 his great zeale for their prosperitie: He was the
 pacientest man, and had the mildest nature of all
 the people of Israel: yet could he not suppress hym
 good and great affection, but brake out into these
 wordes: Smite therow the loynes of them
 that rise vp agaynst hym, and of them that
 hate him, that they rise not vp again. O Lord
 if Moyses had lyued in our dayes, and serue thys
 adulterous generatiō, that so spoileth the Levites,
 how would his zeale haue bene inflamed agaynst
 them? He would haue cryed out as good Nehemias
 cryed: Plague them O Lord, that defile
 thy Priesthood. And good were it for these
 synfull men, that God would send his plagues vpon
 them, while yet they haue tyme to repent. Now
 we want a Moyses to pray for their punishment,
 for they sleepe in their synnes: and God I feare
 hath reserued them to a greater punishment. The
 Lord graunt vs grace to remember the latter end,
 and now looke while it is yet tyme, to the good or-
 der of the Ministerie. When God promised to es-
 tablish his mercies with his church, he promysed
 thus; as the greatest token of hys loue: I will
 geue you Pastors according to my hart, that
 I shall feede you with knowledge and vnder-
 standing. When he would haue them haue sure
 hope that hee was their God, and they were hys
 people, he sayd he would geue them Levites that
 should teach his people, the difference betwene the
 holy, and prophane; betwene the vncleane, and the
 cleane, he promised them thys as a perpetuall co-
 uenant.

Nehemi
 6.14. 29.
 30.ca.13.

Iere. 3.15.

before the Queenes Maieſty.

Exhortation: The lyps of the Priest ſhall keepe Mala. 2. 7
knowledge, and they ſhall ſeeke the Lawe
from his mouth. For hee is the Meſſenger
of the Lord of hoſtes. And this was the charge
that God gaue ſtraightly vnto the Prieſthood:
That they ſhould tell his people of their Eſay. 58. 1
ſyns, and the houſe of Iacob their offences.

A miſerable common ſwealt it muſt needes bee,
and far ſeperated from God and his mercies, that
hath blinde leaders, who cannot leade the ſelues,
who ſo feareth the Lord wyl ſurely looke vnto
it, that he mayntaine no ſuch offences wythin hys
kyngdome, nor noriſh any ſuch ſores in the body
of his country. If a man be once called to the mi-
ſteries, let him attend vpon hys ſocke, and feede
them as his duty bindeth hym, with the ſooke of 1. Pet. 5. 2
lyfe, or let him be remoued. Chriſt ſayd: Paſce,
paſce, paſce, feede, feede, feede. This charge
hee hath geuen, euen as wee loue hym, ſo to loe
it executed. Say what we wil ſay, and the more
we ſay it, the more impudently we ſhall lye, if we
ſay we loue him, while we keepe not his commaun-
dements. Would to God we were wiſe to vnder-
ſtand it. Chriſt ſayd they are the ſalt of the earth,
and what ſhall be done with them, if they can ſea-
ſon nothing? Chriſt ſayd, they are the light of the
world: and what heape of miſeries ſhal they bring
with them, if they them ſelues be darke? Chriſt
ſayd, they be the watchmen: and what caſe ſhall
the City be in, if they do nothing but ſleepe, and de-
light in ſleeping? who ſeeth not theſe incurable
ſickneſſes, that can ſee any thyng? They are the
Paſtors, & how hungry muſt the ſocke be, when
they haue no ſooke to geue them? They are the
C. J. teachers,

A Sermon preached

teachers: and how great is the ignorance, where they them selves knowe nothing: They are the Evangelistes or Messengers of glad tidings: how little hope haue they, and what slender sayth. whose Messengers cannot tell what the Lorde sayth:

The Lord enlarge within your Maiestye, the bowels of mercy, that you may once haue pity vpon your poore Subiectes: This cogitacion made Daule say to Timothy, a paynfull father, vnto a carefull Child: I charge thee before God, & before the Lord Iesus Christ, that shal iudge the quicke and dead at his appearaunce, and in his kingdome, preach the word, be instat, in season, and out of season: reprove, rebuke, exhort, &c. Of al miseries wher in the Church is greued, none is greater then this: that her Ministers be ignorant, and can say nothing, what could Ieroboam do more then this, to strengthen all his Idolatry, then to make him Priests of the lowest of the people: what could haue made Aha (being otherwise religious) so soone to haue turned away from the seruice of God, sauing onely he suffered his people to be without a Priest, whych could teach them the word of God: what plague did God threaten greater against a rebellious people, then that he would take from them their true Prophets: when were the peoples syns so ripe to procure vengeance, as when their Preachers were dum Dogs, & could not barked: And what I beseech you is our condicio better: Or what be many Ministers of our tyme and Country, other then dum Dogs: Surely, as Ahiah sayd of the people of Israel, so we may say of our Ministers. Wane we not made vs Priests lyke the people of our

1. Timo.
3.2.

1. Re. 13.33

2. Cron.
15.8.

Esay. 3.2.
Esa. 56.10

2. Croni.
13.9.

before the Quenes Maiessty.

our Countries? who so euer cometh to consecrate wth a young Bullocke, and seuen Rams, the same may be a Priest for them & are no Gods. And so surely if we serued Baal, a great number of our Priests at this day were tollerable. But if we serue the Lord, what do they with that function they cannot say of? Let them returne againe to their olde occupation. And yet this is but one euill, and if it were reformed, yet much still were amysse. If I would declare vnto your Maiessty all the great abuses that are in our Ministrye, I should leade you along in the spirite, as God dyd the Prophet Ezechiel: & after manye intollerable euils, yet I shall say still vnto you, beholde you shall see no abominations then these.

Ezech. 8.3
4.5. &c.

I would first lead you to your Benefices, and behold some are defiled with impropriations, some with sequestrations, some laden wth pensions, some robbed of their comodities. And yet behold more abominations then these: Looke after this vpon your Patronages, and loe some are selling their benefices, some farming them, some keepe them for their Children, some geue them to Boyes, some to serving men, a very fewe seeke after learned Pastors. And yet you shall see more abominations then these: Looke vpon your Ministrye, and there are some of one occupation, some of another, some make bucklers, some Buffians, some Hawkers & Hunters, some Dicers and Carders, some blynde guides, and cannot see, some dum Dogs and wyll not barkke: And yet a thousande more iniquities haue now couered the Priesthod. And yet you in the meane while that al these whoredomes are committed, you at whose handes God wyll requyre it, you sit still and are careless, let men do as they list. It toucheth not belike your comunon wealth, and

A Sermon preached

therefore you are so well contented to let all alone. The Lord encrease the giftes of his holy spirite in you, that from sayth to sayth you may growe continually, til & you be zealous as good king David to worke his will. If you know not how to reforme this, or haue so little counsell (as mans hart is blinded) that you can deuise no way, aske counsell at the mouth of the Lord, and his helpe will shall be revealed vnto you.

Eldr. 9.2 To reforme euil Matrones, your Maiesty must strengthen your lawes, that they may rule as well bye as law. As Elzas sayd once, so may I saye now: The hands of the Princes and Rulers are chiefe in this trespassse. If you will haue it amended, you must provide so that the highest may be a frayde to offende. To keepe backe the ignorant from the Ministerie, whom God hath not called to such a function. Take away your authoritye from the Bishops, let them not thus at their pleasure make Ministers in their Closset, whomsoever it pleaseth them. To stop the inconueniences that grow in the ministry by other, who say they are learned and can preach, and yet do not, that are as I said dum Dogs, and will not bark. Bribes at the least their greedy appetites, pull out of their mouths these poysoned bones, that they so greedily gnaw vpon. Take away Dispensations, Pluralities, Cotquates, Nonresidences, and such other synnes. Pull downe the court of faculties, the Mother and Nurce of all such abominacions. I tell you thus before God, that quycheneth althings, & before our Lord Iesus Christ, & shall iudge the quicke and the dead, in his appearaunce, and in his kingdome: Amend these horrible abuses, and the Lord is on your right hand, you shall not be remoued for ever. Let these thinges alone, and

before the Quenes Maieſty.

and God is a righteous God, he wyll one day call you to your reckning. The God of al glory open your eyes to ſee hys hys kyngdome, and enſlame your hart to deſire it.

The third thing that I ſayde in this place was to be noted, was of Dauid him ſelfe, how faithfully he executed that wherunto he was called, The Prophet ſayth, He fed them in the ſincerity of hys hart, and guided them wyth the diſcretion of hys handes. An excellent vertue, and meete for kyng Dauid, that was a man accor dyng to the hart of God. He knew that obedience was better then ſacrifice: and that Gods people were neuer better ruled, the more their Princes brought into captiuitie their own vnderſtanding, and in ſimplicity of hart were obedient onely to the wiſdome of God. He had to good experience of his own wiſdome, and had tryed it often howe it made hym to rebell: therfore to pleaſe God effectually, he walked in his ſimplicity. O that our Chriſtian Princes had ſo great measure of Gods holy ſpirit, how many and greuous burthens ſhould then be taken from vs, that nowe Chriſtian eyes and eares can hardly beholde and heare: Howe manye ſynnes ſhould be extinct and buryed, that now haue poſſeſſe both mayntayue and ſtrengthen: The tyme is paſt, and I wyll ſay no more.

The God of all mercy, and Father of all conſolation, enſpire our harts wyth wyſdome, that we may walke befoze God in our owne ſimplicitye. That what hys holy word hath ſpoken, we maye humbly heare, and reaſon not agaynſt it, becauſe of our common ſwealt. Then ſhall we end theſe ſhort and euyl dayes wyth gladnes. And when Chriſt ſhall appeare in glory and maieſty to iudge the

A Sermon preached

the quicke and dead, we shall stande on the ryght hande, in the number of hys Elect: And heare that last and happiest sentence that neuer shall be called backe agayne: Come ye blessed of my Father, and possesse the kyngdome which is prepared for you, from the beginnyng of the world. The which time the Lord bring he-
sely vpon vs, euen for hys Sonnes sake Iesus Christ our Saviour: to whom with the ho-
ly Ghost, three persons and one God be
all honour, and glorie both
now and euer.

Amen.